

The SWORD of the LORD

Edited by JOHN R. RICE.

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism

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Where Does the "Social Gospel" Road End?

By VERNON W. PATTERSON

President National Laymen's Evangelistic Association, Charlotte, N. C.

The important thing about a road is its destination. All else is secondary. No inducement to travel it matters, if it leads to the wrong destination.

This is solemnly true in the Christian and social spheres. Notwithstanding the confused thinking and the many misleading guideposts in these spheres, careful examination reveals the road and its ultimate destination. The truth then becomes startling: The "social gospel" leads to socialism. Also, looking further in both directions, it becomes clear that liberalism leads to communism. For the "social gospel" is the

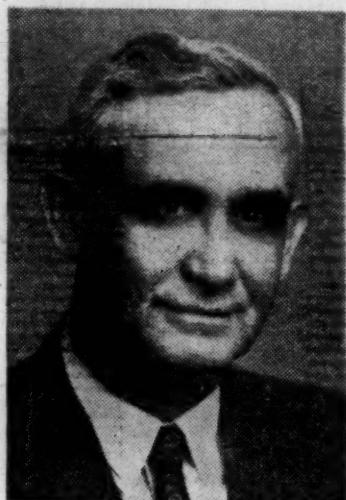
teaching of liberalism. And socialism differs from communism, not in principle, but in that socialism hopes to achieve its ends by non-violent means, whereas communism advocates violence.

The Social Gospel

Actually, the "social gospel," when fully developed, is socialism. It is not the gospel of Christ. For the true gospel teaches the salvation of the individual through faith in Christ. The "social gospel" teaches the salvation of society through social and economic processes. It moves from an emphasis on social injustices through the unscriptural teaching of "the universal Fatherhood of God and brotherhood of man" to its goal, "the new world order," which, to its advocates, is "the kingdom of God." The falsity of this is evident. For Christ said to the Pharisees who rejected His deity, "Ye are of your father, the devil" (Jno. 8:44). Spiritually, God was not their Father. And Paul says, "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). He also says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

Those who hold to the doctrine of individual salvation through faith in Christ are accused by the liberals of being "other-worldly-minded" and of having no concern for the bodily and social needs of

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Mr. Vernon Patterson

The Necessity for the New Birth

By EVANGELIST DEL FEHSENFELD

Assistant to the Editor of THE SWORD OF THE LORD

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John 3:5-7.

Some men have asked me why I preach so much on the new birth. I preach it because I believe "Ye must be born again." For, "except a man be born again, he cannot see the kingdom of God."

1. The New Birth Is Necessary to Fit Men for Heaven

Since Jesus Christ is The Way, and He said "ye must be born again," the new birth must be, beyond question, a necessity. In John 3:7 He said, "Marvel not that I said unto thee, YE MUST BE BORN AGAIN." The new birth is a necessity, first, that men may be found ready and fit for the kingdom of God. Even if they could get through the portals of Heaven without the new birth, men would feel out of place there



Rev. Del Fehsenfeld

ALL OUT FOR JESUS

By EVANGELIST HYMAN J. APPELMAN, D.D.

(Preached at the annual National Association of Evangelicals convention, April 14, 1947, Omaha, Nebr.)

"Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach . . . Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem."—Neh. 2:17, 20.

"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."—Neh. 4:6.

The modern applications of the Bible are eternally and endlessly true. What men faced in the past they are facing today. Because there are more of them to the ends of the earth, their dangers seem to be multiplied greater. The same God who helped in the long ago is still on the throne. His promises are still "Yea" and "Amen" in the Lord Jesus Christ. His people must still comply with the same age old conditions to obtain the mighty outpourings of His power. It behooves us, therefore, to face the ruin, to recognize the remedy, to make the resolves necessary to apply God's remedy to the problems of this day and time.

We have crossed the threshold of a new era. An epochal milestone has been passed by the human race. The world is at the crossroads. We are on the verge of a titanic, cataclysmic collapse unless God intervenes. Somehow I believe God will intervene. It is for us to give Him the chance. We in this convention hold the keys to the treasure houses of God's grace. We surely cannot be willing to turn the world over to Satan without a fight.

The Ruin

Consider with me, therefore, first of all, the ruin. We have here the same age-old story of man's failures, of man's inabilities, of man's inhumanities to man. Again I say, there are more men upon the face of the earth; consequently, there is more trouble, there are more problems. The tale of them, the number of them is legion. There is

Winston-Salem Revival Campaign Begins Carolinas Crusade

35 Churches Co-operating in Big Tobacco Warehouse for John R Rice Revival July 20 - August 17

For months, hard work has been going on in North and South Carolina, preparing for the "Carolinas Revival Crusade." Some of the leading soul-winning evangelists in America will be used in a large number of city-wide cooperative revival campaigns in many of the principal cities and towns of North and South Carolina. Most of these campaigns will be in the fall months. Some of them will be held in the summer months and some will extend into December.

The first of these union campaigns, promoted by THE SWORD OF THE LORD and by the National Laymen's Evangelistic Association, with headquarters at Charlotte, North Carolina, begins July 20 at Winston-Salem. Dr. John R. Rice, evangelist, Dr. Harry D. Clarke, renounced song leader, Miss Grace Jean Rice,

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possible by our actions, by our reactions to God's bidding in our lives, and through us, in the lives of others.

Consider the ruin morally. Think with me of the increasing tendency to gloss over the awfulness of sin. Think of the rising tide of war-created bitternesses. Think of the disregard and depersonalization of the individual. Think of the irreligious tone of almost every bit of present-day education. Think of the national religious illiteracy. Think of the pressing problems of the modern home. It seems that conditions morally cannot get very much

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Dr. Hyman J. Appelman

Is Hell Eternal?

1. Does Hell Mean Only the Grave? 2. Is the Story of the Rich Man and Lazarus in Luke 16:19-31 a Parable or History? A Bible Answer on Important Subjects.

By EVANGELIST JOHN R. RICE

A woman read my pamphlet, **HELL: What the Bible Says About It!** and wrote a long letter declaring that the word **sheol** in the Old Testament, often translated Hell, always simply means the grave, and that **hades**, one of the Greek words translated Hell in the New Testament, simply means the grave. She said that the account given by our Saviour in Luke 16:19-31, of the rich man who died and went to Hell, was simply a parable, and that therefore it was wrong to teach an eternal Hell. Since others might meet this same kind of propaganda by false cults, I have taken time to answer these questions very carefully from the Word of God and trust the answer may be helpful as printed here.

Dear Mrs. E:

Your letter of July 8 is before me. You say that you have read my treatise, **HELL!—What the Bible Says About It!** I am so sorry that you took so much time in writing without taking more time in studying. How perverse the human nature that would rather speak than hear, rather talk than think, rather guess than find the facts!

Now I have no doubt that you mean well but you have certain prejudices that keep you from making an honest investigation of this subject.

For example, in my booklet on

Hell I plainly say that the Hebrew word **sheol** means the unseen state or place of the dead. Young's **Analytical Concordance**, the most famous and scholarly of all concordances, translates **sheol** "the unseen state," and translates **hades** "the unseen world," and to this agree all real scholars everywhere. I have repeatedly studied every single case where the Hebrew word **sheol** and the Greek word **hades** are used in the Scriptures and I assure you that you will find this meaning fits every single case. For the wicked, the unseen state is Hell, the place of torment.

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Where Does the "Social Gospel" Road End?

(Continued from Page 1)

men. History abundantly denies this charge. For wherever the pure gospel has been preached, physical, moral, and social improvements have inevitably followed. Even our system of republican government with its free enterprise and social and religious freedom is a direct outgrowth of the Calvinistic and Wesleyan revivals.

The real meaning of the "social gospel" is clearly seen in the writings of the late Dr. Walter Rauschenbusch, who probably above all others is responsible for shaping its modern form and winning wide acceptance for it. He says: "The development of what is called 'Social Christianity' or the 'Social Gospel' is a fusion between the understanding created by the social sciences and the teachings and moral ideals of Christianity." He sees society as divided into two fundamental classes: "the one born to toil," the other developed by leisure "with its combination of leisure and wealth—conditioned on the power of taking tribute from the labor of many." He decries "the desire for private property" as "antagonistic to public welfare," and advocates "the substitution of cooperation for predatory methods in industry." "The cross," he says, "is a law of social progress," and the goal he sets is a "universal human fraternity," "the perfect social order," "the Kingdom of God," as he interprets it.

Marxism

These teachings of the "social gospel" are merely the principles of Karl Marx, dressed up in Christian clothes. This philosophy of Marx, as expanded by Engels and Lenin, is the basis of socialism and communism. Briefly summarized, his teaching is as follows:

Capitalism, as a result of its system of free enterprise and open competition, is decadent and must be overthrown to make way for the rule of the workers. He bases this upon three assumptions: First, his theory of materialism or economic determinism. He teaches that all things are material. There is no supernatural. Changes in economic conditions and means of production explain all that man is or does. Second, his theory of class struggle. All changes are brought about by the struggle of "the exploited and oppressed class—the proletariat" against "the exploiting and ruling class—the bourgeoisie." Third, his theory of "surplus value." He taught that all income above what was actually paid to the workers, who, he claimed, were the only producers of value, was profit or "surplus value," which justly belonged to the workers who produced it.

Some of the correlated principles of Marxism are the following: The profit motive, the competitive struggle, and private ownership of property are evil and must be overthrown. The cause of war is capitalism and the workers of the

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world are natural enemies of war. There is a solidarity and brotherhood of mankind that rejects class and race distinctions, and will eventually overthrow them. "The emancipation of labor is neither a local nor a national, but a social problem, which embraces all countries," and must be accomplished on a world-wide scale.

The Outline of the Road

Thus far the outline of the road is plain: liberalism, modernism, the "social gospel," Marxism, and ultimately communism.

Now, when it is said that liberalism leads to communism, it is not meant that all liberals are communists, any more than it would be true that every traveler on a road has already reached the destination. Some are misled and sincerely believe that they are on another road. Some of these will discover their mistake and turn back. Others will go only part way and stop. But it is certain that the road of liberal theology leads eventually to communism. The distance traveled will vary with the traveler, but everyone on the road is in a dangerous position. Even though some may stop or turn back, they may influence others more zealous or aggressive than themselves to go all the way to radicalism.

Socialistic Principles Adopted

Overwhelming evidence of Marxian principles and practice is found on all sides in the statements and activities of religious liberals.

The Federal Council of the Churches of Christ in America, which is the outstanding spokesman of liberalism, formulated in 1932 a Social Creed, which since then it has repeatedly emphasized. This Creed states:

"The Churches Should Stand For:

"1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and co-operative spirit.

"2. Social planning and control of the credit and monetary systems and the economic processes for the common good.

"8. . . . encouragement of co-operatives and other organizations among farmers and other groups."

The New York Times reported on October 17, 1946, a Declaration of Economic Justice, signed by 122 representatives of the three major religious faiths. Among the 39 Protestant signers were the following: Bishop G. Bromley Oxnam, Dr. Henry Sloane Coffin, Prof. J. B. Green, Moderator, General Assembly, Presbyterian Church, U. S. (Southern); Rev. Cameron P. Hall; Dr. Benjamin E. Mays, President Morehouse College (Negro); Dr. Liston Pope; John Ramsey, and Dean Luther A. Weigle.

The document throughout presents the socialistic and Marxian viewpoint as the few following statements will show: "To make the profit motive the guiding principle in economic life is to violate the order which God Himself has established." "Organized co-operation of the functional economic groups among themselves and with the government must be substituted for the rule of competition." "Economic life is meant to be an organized and democratic partnership, for the general welfare rather than a competitive struggle for individual or group advantage."

Class Strife Promoted

While professing to promote brotherhood, the liberals actually stir up strife. Following the Marxian pattern, the worker is continually represented as oppressed and the employer as the oppressor. Grievances on the one side are magnified, and benefactions on the other are minimized. The system, they say, is wrong; that is, the capitalistic system of free enterprise based on the profit motive is unchristian. Church members are urged to join labor unions and take an active part in the deliv-

erance of the oppressed workers.

Race Bitterness Aroused

For generations, the races lived together in the South in friendliness and harmony with few disturbances to mar the relationship. The Negroes' condition was being steadily improved. Racial bitterness was rarely seen and encouraging progress was being made between the races. But at the outbreak of World War II, a group of radical leaders of both races in the North took advantage of the war situation to launch a campaign to promote indiscriminate intermingling of the races. The Federal Council and liberal leaders generally gave support to this program.

Race strife was engendered. The Negroes were pictured as an oppressed and down-trodden race, subject to discrimination and injustice on every hand. Race legislation was presented to Congress, strongly and loudly supported by the Federal Council, in such bills as the anti-poll tax bills, the anti-lynch law, and Fair Employment Practices bill. Bitterness rapidly increased. Soon riots and bloodshed began to occur. The liberals plunged into these aggressively, only to add more fuel to the flames. It will suffice to refer to only one shameful case as an example.

On February 26, 1946, a race riot occurred in Columbia, Tenn., in which two Negroes were killed and eleven other persons, two of them Negroes, were wounded. The "Committee of 100," with headquarters in New York City, at once sent an attorney into Columbia and rushed to defend the Negroes. It issued inflammatory reports and made an appeal to its constituency for \$50,000 on the basis of "this orgy of race hatred."

The Associated Press report from Nashville, Tenn., dated June 14, 1946, tells the official findings in the case.

"A Federal grand jury reported today, after a two-and-one-half month investigation, that it failed to find evidence of civil rights violations in the Columbia, Tenn., racial disturbance, and in a voluminous report, it assailed the 'avowed communist press,' and pamphleteers for 'inflammatory' articles on the affair.

"The 3,900 word report to Federal Judge Elmer D. Davies, much of which was based on evidence supplied by FBI investigators, declared that the circulation of falsehoods and half truths about the Columbia cases was a technique designed to foster racial hatred and to array class against class."

Among the members of the "Committee of 100" as listed on their letterhead are the following: Mrs. Samuel McCrea Caver, Henry S. Coffin, John Dewey, Harry Emerson Fosdick, John Haynes Holmes, Bishop Francis J. McConnell (former President of the Federal Council), Reinhold Niebuhr of Union Theological Seminary, New York City, Bishop G. Bromley Oxnam (recent President of the Federal Council), Edwin McNeill Poteat, Norman Thomas and Ernest Fremont Tittle.

Pacifism and Socialism Advocated

In harmony with the Marxian pacifism which opposes war as caused by capitalism, the Federal Council in its Social Creed of 1932 calls upon the Churches to stand for: "Repudiation of War, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a co-operative world order."

In accord with this position is the Council's plan for peace with Russia as published in the New York Times of October 19, 1946. Though the language is vague and veiled, the deeper the meaning is clear to the thoughtful reader. "Communism," it is stated, "has points of contact with the social message of Christianity." Our nation should utterly renounce "the method of intolerance," by which, it is clear from context, force and war are meant. We should renounce "the acquisition of new military bases" far from our borders and close to the Soviet Union.

"Americans must undertake at

once the task of remedial action within their own borders." "Certain inadequacies of democracy" must be replaced by the Federal Council's socialistic program. Then it will be seen by all that democracy, not dictatorship, "is the higher phase of social development"; and it is "not unreasonable to believe that the Soviet leaders would respond to the American plan and adopt it. This would lead to peace. In other words, if our nation will repudiate war, disarm, give up our outposts of defense, bought with the blood of our sons, and communize our social and economic order, conflict with Russia may be avoided.

Pressure Group Activities

Religious News Service, July 23, 1946, reports: "Silver Bay, N. Y.—Not until the Protestant churches are willing to function in pressure group fashion will they be able to make an impact on the social problems of today. Mr. Liston Pope, chairman of the Commission on Industrial Relations of the Federal Council of Churches, and Professor of Social Ethics at Yale Divinity School, declared here in an address before the Silver Bay Conference on the Christian Mission in the Post-war World."

In keeping with this principle, the Federal Council maintains an office in Washington for the purpose of keeping in close touch with governmental and legislative agencies and bringing pressure to bear in favor of socialistic legislation.

Also Rev. Cameron P. Hall and John G. Ramsey have been officially designated by the Federal Council as its representatives to cooperate with the CIO-PAC in its campaign to organize the South. Dr. Hall spoke in a CIO meeting in Concord, N. C., on September 21, 1946, along with CIO organizers in an attempt to organize the employees of Cannon Mills. Reports indicate that both plan to work through twelve Southern States in the interest of CIO.

Strong protest was aroused in Virginia, according to an Associated Press statement of June 11, 1946, by the appointment by Bishop G. Bromley Oxnam, then President of the Federal Council, of Rev. Chas. C. Webber as "chaplain to organized labor." Mr. Webber was at the same time a Methodist minister and head of the CIO Industrial Council of Virginia and President of the State CIO Political Action Committee.

International Activities

In addition to the world-wide or ecumenical church movement, the idea of functioning "in pressure group fashion" has been extended to an international scope by the organization in Cambridge, England, August 7-14, 1946, of the "Commission of Churches on International Affairs." This Commission, according to a statement made at the time by its Chairman, John Foster Dulles, would correspond in ecclesiastical circles to the World Federation of Trade Unions in labor circles. The Greek Orthodox Catholic Church is represented in the membership of the organization. Also advances were made to the Roman Catholic Church to collaborate with them. The other American members of the Commission were Bishop G. Bromley Oxnam, Dr. Reinhold Niebuhr, of Union Theological Seminary, New York City, Bishop G. Bromley Oxnam, Dr. Reinhold Niebuhr, of Union Theological Seminary, New York, and Dr. John R. Cunningham, President of Davidson College.

A Puzzling Problem

Here arises a problem that at first glance seems difficult to answer. Seemingly there is a contradiction. Communism is basically atheistic. So also is socialism. But here are religious leaders presenting socialistic and communistic principles as the teachings of Christianity, and claiming the authority of Christ for them. How can Christianity and socialism be reconciled?

Actually there is no reconciliation. Socialists and communists openly admit this, though they have now come to realize that, for the purpose of winning public approval of their cause, they have no better friends than the liberal and modernistic theologians, and they frequently co-operate with them and encourage their teachings. The true attitude of the socialist toward Christianity, how-

ever, has been plainly stated and has not changed. Karl Marx is the author of the often quoted statement, "Religion is the opiate of the people." Organized Socialists of Michigan officially stated in 1919: "A religious or Christian Socialist is a contradiction of terms, and the statement that religion is a private matter is a lie." But still these religious leaders loudly proclaim that socialistic principles are Christian principles. What is the explanation?

The Satanic Triad of Doubt

In some cases they are deceived. Some are sincerely, but blindly, following false teaching. Their leaders are "blind leaders of the blind," and they "both shall fall into the ditch" (Matt. 15:14).

But in most cases, the answer lies deeper. Most of those who take this position are liberals in theology. This means that they have come to doubt the infallibility and inerrancy of the Scriptures. From this beginning, they move easily to doubt the virgin birth and the full and unique deity of Christ. Then there follows logically doubt of the third basic doctrine, the fall of man and his utter inability in himself to please God. Like modern Saducees, these doubters, "do err, not knowing the scriptures nor the power of God" (Matt. 22:29). Doubt leads to denial. And mild liberalism develops into open modernism.

Now Christ said: "I and my Father are one" (Jno. 10:30). "No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also" (Jno. 14:6, 7). In John 8, in His conflict with the Pharisees, He made it perfectly plain that those who rejected His deity rejected the Father also, and knew Him not. Therefore, there is essentially no real conflict between the modernistic theologian and the atheistic socialist or communist. For the denial of the deity of Christ is the denial of the Father.

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Peter Deyneka returned in December, 1946, from his visit in several European countries where he found many open doors for the gospel and many suffering Christians. We feel keenly the burden of responsibility to immediately send support for the missionaries and to relieve suffering Christians, especially in central Europe. Christian literature and Gospel are also needed in their languages, and a Polish Russian Bible School must be opened up by October. Your prayers and gifts are greatly needed now. Make your check payable to

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Send for free copy of "A Stirring Report of What I Saw and Heard on My Recent Trip to Europe" and also for the Russian Gospel News.



Where Does the "Social Gospel" Road End?

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And the denial of the fallen nature of man is the glorifying and eventual deifying of man, which is the genius of communism.

The liberals, however, do not like to have the true nature of their teachings pointed out. Though they are promoting Marxism, they insist on the Christian label. They loudly proclaim their loyalty to Christianity, and even profess to oppose communism. But their practice belies their profession. "By their fruits, ye shall know them" (Matt. 8:20).

The Satanic Trilogy

There is a strange and significant parallel between the teachings of organic evolution, modernism, and socialism. Evolution teaches a continuous upward process by means of resident forces, leading to the perfect man. Modernism teaches a continuous enlightenment of mind by means of resident divinity, leading to the perfect God (man himself). Socialism teaches a continuous improvement of society by means of resident unrest among the masses, leading to the perfect social order. Evolution is the naturalistic explanation of the universe. Modernism is the humanistic explanation of the Scriptures. Socialism is the materialistic explanation of society.

Progress under evolution is by the struggle of the strong against the weak, resulting in the survival of the fittest. Progress under modernism is by the struggle of mind against matter, resulting in discovering the innate divinity. Progress under socialism is by the struggle of class against class, resulting in the rise of the masses.

Evolution is the Devil's delusion applied to biology. Modernism is evolution applied to theology. Socialism is evolution applied to sociology. All three deny the supernatural and all teach continuous progress upward. The consummation of the three sees a perfect man, who is himself god, in a perfect society, where there is universal brotherhood, justice, and peace. And all of these without God and without Christ! For the supernatural is ruled out, and the deity of Christ denied.

Evolution stresses the unity of nature. Modernism stresses the brotherhood of man. Socialism stresses the solidarity of the race.

The Necessity for the New Birth

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with their impurities.

Some years ago I was in the East in a campaign to win the lost to Christ. I was privileged to stay in a fine Christian home. The home was a palace; the residents were God's elect. The home was luxurious, and every facility was placed at my disposal. The host and hostess and their hired help were constantly seeking my comfort. I must confess it all was deeply appreciated and enjoyed, although to me it was a manifestation of extravagance for this servant of the Lord. The kindness and hospitality were so extreme I found myself somewhat uneasy on occasions. In fact, I felt often like shouting to the valet who seemed always at my fingertips, "Scram and give me a chance to do something for myself!" The moral was this: I was out of place. To be sure, everything was pleasant, immaculate, clean and

nice; yet so much to the extreme of anything I had ever been consistently accustomed to that I was uneasy and at times restless. So I repeat: the new birth is necessary that men may be prepared (created) to be found ready and fit to enjoy the blessedness of Heaven. Apart from the new birth, there could be no entrance into the kingdom of God or the portals of Heaven. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14). Yes, "ye must be born again," for "except a man be born again, he cannot see the kingdom of God." Yea, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5-6).

It takes a spiritual nature, a divine nature, for man to enter and enjoy Heaven. "Now this I

Winston-Salem Revival Campaign Begins Carolinas Crusade

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pianist-secretary, are engaged for four weeks in this cooperative or union revival campaign in a big tobacco warehouse. Some thirty-five churches are officially in the campaign. The committee of pastors and laymen announce that seats will be provided for three thousand, to start with; that a choir of three hundred or more is expected, and that most of the churches will give up their Sunday night and week-night services in fullest cooperation with the campaign. Of course the local Christian leaders, particularly the pastors, invited Dr. Rice and party for this campaign, set the time and place, and under the evangelist's leadership, will have full control, humanly speaking. The pastors and churches in each local community take the leadership in calling an evangelist, agreeing on the time and place and conditions of the revival, and the pastors will regularly be on the platform and will head most of the committees, assisted, of course, by such local laymen as they may appoint.

On Friday, July 18, Evangelist and daughter will fly from Chicago to North Carolina. Miss Viola Walden, Dr. Rice's office secretary, will return to the Carolinas also as general office secretary for the whole crusade, under Dr. Rice's direction. Dr. Clarke was to drive in from Pennsylvania Friday, and to direct the first rehearsal of the great choir assembled from all the cooperating churches that night. Then Sunday afternoon, July 20, the campaign will have begun in earnest, with a great mass meeting.

Your Earnest Prayers Solicited

The Winston-Salem campaign is of tremendous importance, opening, as it does, the Carolinas Revival Crusade. First, this great city needs a revival. With thirty-five cooperating churches, including I understand, every Baptist church in the city, every Presbyterian church, the Moravian churches (which are very strong here) and perhaps ninety per cent of all the churches in the city, there ought to be a great opportunity to get the crowds and preach to them the gospel of Christ. Mr. William F. (Bill) Mann is already on the field, in fact, has been there many times meeting with pastors and committees and working toward the opening of this great campaign. We plan to leave no stone unturned to reach the people of that area with the gospel. But God must give the power and wisdom and the fruit.

I am told that delegations of pastors from about ten towns and cities that are considering union

(Continued on Page 7)

say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (I Cor. 15:50). Therefore, "ye must be born again."

2. The New Birth Necessary to Make Us New Creatures

The new birth is a necessity that men may be formed in Christ. The necessity of the new birth is not repudiated by any man who understands the depth of the new creature in Christ, of which all men must be a part in this life if they are to be saved from the present "wrath of God". To enter the kingdom of God we must be formed in Christ, or created in Him.

Paul tells us in Colossians 1:18, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." "He is the head of the body," the body of which sinners must meet and can only become a part — to be saved — by experiencing the new birth.

Please Read This—Another Statement by Dr. Bob Jones, Founder of Bob Jones College at Cleveland, Tennessee

Dear Friends:

Just recently I received a letter from a letter from a prominent lawyer who attended our commencement this past year. This lawyer, who is not only a scholar, but also a very devout Christian, contributes financially to our institution and is helping one of our students financially so she can attend college. This lawyer friend in congratulating us on our plans for expanding into a great university at Greenville, South Carolina, says, "At your college I found an atmosphere of spiritual uplift. This was in decided contrast to conditions surrounding a gathering of old students of Blank University where I recently attended the fortieth anniversary of my 1907 class. I was so depressed by the effort of one of the famous teachers of the Law School, an honored guest, who used the account of Dives and Lazarus from the Bible as a basis for his would-be funny store contributed to give cheer to the 'old boys.' The speaker appraised the Bible and its contents as a bunch of folklore and fanciful stories, and his selection of Dives and Lazarus as the wording to an oriental tom-tom bit of jerky music brought to my spirit a sort of sickening thud."

My friends there are many hundreds of young people who would be glad to attend our great Christian university at Greenville, South Carolina, if we could make room for them. We are going to do the best we

can but we must have help. God has given you Christian people a great opportunity to cooperate with us at this time of spiritual crisis. If we cannot erect enough buildings to take care of the wonderful young people who wish to attend our great university which is now under construction, many of these young people will go to modernistic institutions and will lose their faith. If you Christian people will give us the proper financial support, we will not only complete the first unit of the present plant, but we will keep on putting up buildings and will keep on taking students and training Christian leaders. We are asking you Christian people who read this appeal to help us at this time to do a job that we may never again have the opportunity of doing and meeting a need which if we do not meet now will probably never be met.

I earnestly appeal to all of you Christians to make some financial investment in the completion of the buildings now under construction. We need more help and we need it now. Please let us hear from you and please make a financial investment in the work we are doing and please pray for us. May God bless you.

BOB JONES

P. S. Please note, our address after August 1 will be Bob Jones University, Greenville, South Carolina.

—(Advertisement)

There can be no baptism by the Spirit into one body (the body of which He is the head) apart from the new birth. "Ye must be born again." If we have been born again, then "Ye (we) are the body of Christ, and members in particular" (I Cor. 12:27). If we have been born again, "we are members of his body, of his flesh, and of his bones" (Eph. 5:30). Yes, if we have been born again we are a part of the church of which "Christ is the head." "And he is the saviour of the body," says Ephesians 5:23. It is against this church, the body of Christ, the twice-born, the blood-bought, the born from above, the born-again, that the gates of Hell cannot prevail. Amen! "Ye must be born again" if you are to be an integral part of His body, the church.

3. It Is Necessary for Valid Good Works

The new birth is a necessity that men may follow Christ unto good works. The necessity of the new birth is accepted unwaveringly when men realize that God creates anew unto good works to qualify men for the kingdom of God. The creation qualifies; the good works follow.

Our government, rightly and properly, stipulates that foreigners meet a number of prerequisites before they are permitted to become naturalized citizens. Is that not true? No foreigner can become

If we are a new creature in Christ, having become such by the new birth, "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Note the emphasis, "created in Christ Jesus." It means exactly what it

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All Out for Jesus

(Continued from Page 1)

worse without the Lord's sending another deluge upon the earth.

Consider the ruin religiously. The present spread of false religions of every cult and creed and kind is a definite danger. The tidal wave of modernistic liberalism that has now invaded every one, without exception, of the larger denominations spells doom unless a bulwark, a levee is built up against it. Then add to that boldness, the wordliness, the powerlessness of the myriads of our church members and you have a witch's brew that is poisonous to its last dregs.

Yet, in spite of all that, I am willing to face all these things out with the gospel of the Lord Jesus Christ. It was Joe Lewis who said, at the beginning of the last war, "There is nothing the matter with this country that Hitler can help." I say to you, in this hour, there is nothing the matter with America that God cannot help. He is definitely the God of the hard places. He is The God, and has proved Himself so, for the time of trouble.

The Responsibility

Consider next our responsibility. First of all, there are the age-old motives. Sin, death, Hell, judgment are still with us. Men are still ensnared by Satan on the road to destruction and eternal torment. We are still convinced and convicted that nothing else but the gospel of the Lord Jesus Christ, the blood of Calvary's cross, can do or will do. There is the blazing compassion and concern in every one of our hearts for the souls of men. Oh, how we ought to be burdened down with the weight and the woe of the lost condition of the myriads round about us. Then last of all, there is the divine command of the Lord Jesus Christ, which we call the Great Commission, which is just as definitely our responsibility as it has been the responsibility of God's children, of the servants of the cross, through the ages.

These are age-old motives. They built the church; they sent out missionaries; they established schools; they raised millions of dollars; they paved the way for the martyrs. They are the reason for the existence of the Church. They are the backbone of the National Association of Evangelicals.

However, we in this day and time face new motives, especially we in the United States of America. America has a peculiar responsibility. America holds the key position among the nations of the world. America has a rendezvous with destiny. America must see to it that there is world conversion or there will be world catastrophe. The Christians of America are the most numerous, the strongest, the wealthiest Christians of the world. It is up to us, largely, to furnish the answer to this calamity that has

come upon the earth.

America is in the forefront of the nations. America is the only great land that has been left untouched by the ravages of war. In the United States of America we have the most means of perhaps all the combined nations, at least Christian nations, of the earth. We in America are still free to think and to act. America still has the mind for it. America is the only strong, free nation on earth not on her knees in the death struggle for her existence. America is just now entrusted with the cause of popular freedom and democratic principles in the whole world. As long as America is in the lead and remains true to her traditions and her ideals, there is hope everywhere. Should America be defeated physically and morally, the defeat would be universal, and perhaps for long, dark ages to come. We must save America to save the world.

What have we done with this tremendous responsibility? We Christians are definitely responsible for the debacle that has come to pass, for the abortion that this age has produced. We cannot lay the responsibility at the doors of the statesmen, of the diplomats, of the educators. We only know the causes. We only have the cure. Now what have we done with the cause and the cure?

We have split into groups. Our sects and sections, our denominations, sub-denominations, intra-denominations, inter-denominations, supra-denominations, non-denominations are the laughing stock, almost, of Satan and Hell, as well as of a gainsaying world. We have argued over the minutiae of pre-millennialism, of whether the Church is going to be here during the rapture or whether she will be taken up with the Lord Jesus Christ, while all about us—men, women and children—have been wandering on, on the road to eternal doom. We have engaged in Bible conferences, splitting Greek infinitives, parsing Greek sentences, while all about us men were dying in sin. Do not misunderstand me. With all my soul, I am for the Bible conferences and all the Bible teachers. May the tribe of both increase. But if a Bible conference does not result in holier living, in more sacrificial giving, and especially in more effective witness bearing, it is not the kind that God can smile upon, it is not the kind that was intended and meant by the Holy Spirit of God.

We have refused to cooperate. We have majored on minors and minored on majors. We have sought out our differences rather than those things in which we all agree. We have refused to come together in concerted attacks against sin and Satan. We have forgotten that it has always been the rule of satanic majesty to divide us so that we might not be, as it were, a mighty army under one banner, engaged in one attack. There has been very little love lost between us. We have criticized each other. We have found fault with each other. We have abused the churches that insisted on staying within their denominational folds. We have criticized the so-called liberals until they detest the very sight of us. Instead of loving them and praying for them, instead of agonizing over them, we have beaten them over the head with our criticism. We have not confined ourselves to those who are not in our camps. In our very camps we have split apart and criticized each other until there was no time

left for concerted prayer and concerted witness-bearing.

We have excused ourselves for the smallness of our churches, the paucity of our results. We have blamed the pre-millennial coming of the Lord Jesus Christ; we have torn to shreds the age-old argument of these being the last days when men will not listen to us anyway. We have been idling at the job. We have not given as we should. Our very alibis have tied up our purses. Our very alibis have dried up our hearts. We have diagnosed so much and so often that we have not had time to apply the remedy. Oh, my beloved brethren! This is the time for us to take up the remedy and go forward in the name of the Lord Jesus Christ.

The Remedy

Now, what is the remedy? You and I all will agree, regardless of any other differences between us, that the gospel of the Lord Jesus Christ is the only remedy; but I say to you, God grant that you may understand me, that the gospel itself, preached in ever so orthodox fashion, is but a dead letter; it is words, words, and more words. The Bible has no magic in it. The writings of Paul the apostle are not metaphysical. I repeat, there is definitely no magical quality in the gospel as such. It is a dead letter, as dead as any other book, unless it is accompanied by the afflatus of Heaven. So I hasten on to say that the remedy is not only the gospel of the Lord Jesus Christ, but the gospel of the Lord Jesus Christ preached in the power and demonstration of the Holy Spirit. It is the gospel preached ceaselessly, endlessly, the gospel planted beside all waters, the gospel pressed and impressed upon the hearts of the multitudes.

First, the gospel will save us. It will save us from our sins. It will save us from our iniquities. It will save us from our transgressions. It will save our own souls. It will put our own feet in the way of the cross. It will start us, ourselves, on the road to Glory.

Second, the gospel will save us from mediocrity. The study of it, the meditation upon it, the eating of it, the digesting of it, the thinking upon it—all these things together will save us from the mediocrity of preaching just to be doing something, of preaching for a living, of preaching because that happens to be our job rather than plumbing, or carpentering or bricklaying, or bus driving. Oh, the tendency towards mediocrity on the part of so many of the fraternity, especially of the cloth! Then again, the danger of the mediocrity on the part of those who are Christians, the children of God, and who profess to be witnesses for the Lord Jesus Christ! Our religion, our testimony, our gospel, our activities, ought to be transcendent in their impact and impress upon the souls of men.

The gospel will save us from staleness. We will not be exhausted in our thinking, in our preaching, in our sermonizing. The gospel is a deep mine, a vast ocean, a wide sea, an endless source of everything that it takes to keep fresh and free, enthusiastic, forceful, powerful. The tragedy of staleness is apparent in too many books, in too many pulpits, in too many sermons, in too many activities of our churches. I believe with all my soul that majoring on the gospel will banish any thought of staleness.

It will save us from time serving. Again I say, by living the gospel, by studying the gospel, by proclaiming the gospel, we shall be saved from any thought of time serving, of professionalism. I do not know of anything in the world that must be more of a stench in the nostrils of God than professional time-serving preaching. I do not know of anything that is as hypocritical, as abominable, in the sight of men, as one who claims to be called of God going through the motions of declaring the counsel of God.

The gospel will save our churches. It will save the unsaved in

them. Oh, the multitudes of those on the rolls of our churches who know not Christ in the pardon of their sins! Not our ceremonies, not our programs, not our organizations, not our multiplied multitudinous activities can do them a bit of good. They must be brought face to face with the claims, the conditions, the contents, the conquests of the gospel of our Lord and Saviour, Jesus Christ.

The gospel will reclaim the backsliders. Threaten them with anything you please, command them in stentorian tones, urge them, plead with them, weep over them, advise them, there is nothing that will bring the backslider back to the straight and narrow path like the truth, like the truths, the eternal truths, Holy Spirit inspired and endued, out of the gospel. When we bring them face to face with the Lord Jesus Christ, bleeding out His life for their sins on the cross, that vision will create and recreate within them a new flame of passion for the Son of God. They will return from their backslidings, they will be healed by the spilt blood from their backslidden condition.

The preaching of the gospel, the old-time gospel, in Holy Ghost power, will do more to revive the cold, the drifting, the drooping, the dragging church members than any other activity. We may revive them for a little while by loyalty campaigns, by visitation drives, by some other curricular activities that are so common and so commendable in our churches, but it is only the gospel of the Lord Jesus Christ, which brought them to the Son of God in salvation, that will do any permanent good. It will make these backsliders friendly. It will cause them to fall in love anew and afresh with their matchless Redeemer. It will give them a new affection for the church, their mother in the Lord Jesus Christ. It will furnish them with a purpose: first, their own salvation; second, their own sanctification; third, the urgency of the salvation of the multitudes round about them.

The preaching of the gospel will bring the Holy Spirit. That is the promise of the Lord Jesus Christ.

The Great Commission, as recorded by Matthew, finishes with the terrific assurance, "Lo, I am with you always, even unto the end of the world." Someone has said better than I can that the "Lo" of the presence depends upon the "Go" of the preaching. It is definitely true. The Holy Spirit will not come upon programs, unless those programs are used to promote the gospel. The Holy Spirit will not come upon organizations unless organizations are dedicated to the preaching and proclamation of the gospel. The Holy Spirit will not come upon any activities in our churches unless they major completely, almost exclusively, on the telling of the story of Christ and Him crucified. What can we do without the Holy Spirit? Where are we without the Holy Spirit? Oh, how my heart was broken here very recently when one of the top men of my own denomination, with tears, heartbrokenly said to me, "I do not know what to do. We have twelve hundred, fifteen hundred in the morning services on Sunday, and but one hundred fifty, one hundred seventy-five, or two hundred on Sunday night. I have tried everything. I have prayed, I have fasted, I have sobbed, I have done the best preaching I knew how."

Oh, my beloved friends, that is a universal tragedy! It can be traced to the fact that the Holy Spirit somehow has been grieved out of our activities. It can be traced to the fact that perhaps we have slowed down on the preaching of the gospel. Jesus Christ still says to us, "And I, if I be lifted up from the earth, will draw all men unto me." What can we give our church members that will bring them to their first love, unless it be the story of salvation through our Lord and Saviour, Jesus Christ? What can we offer them when they come to us, consciously or unconsciously, with their broken hearts,

their burdened souls, their tormented lives, their fears, their doubts, their questionings, their hesitations, their uncertainties, their lack of solid foundations, unless we point them to the Lamb of God, to the Rock of Ages, to the fountain of blood and water, to the Balm in Gilead?

The old-time gospel, and the old-time gospel only, will save the lost. Nothing else can do it. Nothing else shall do it. Nothing else can do it. The gospel is the power of God unto salvation to every one that believeth. The gospel convicts of sin, the gospel converts the soul. It is by the foolishness of preaching, and I say again, limited preaching, the preaching of the gospel, that men, women and children are brought out of darkness into light, out of damnation into salvation, out of death into life, out of Hell into Heaven.

This cannot be done, never has been done, shall not be done, in the routine conferences, good as they are. Please do not misunderstand me, I beseech you. With all my heart I am for conferences. I am for Bible conferences in general, but these are primarily intended for the children of God, to feed them, to inspire them, to challenge them, to enlighten them, to encourage them, to convict them, to consecrate them, to constrain them to go afield and tell the story of salvation in the Lord Jesus Christ. I am for Youth Retreats, I am for Pastors and Preachers Retreats, I am for Winona Lake, I am for Keswick, I am for our denominational activities that for awhile separate our people from the world, bringing them together for days, or weeks, or even months of meditation, of prayer, of study, of earnest searching of hearts and surrender of soul; BUT conferences that do not send our people out all aglow, all aflame, to witness to and win the lost have some stone missing in them.

Conferences that do not break the hearts of our people with a renewed passion for Christ and an active compassion for the souls of men, I do not believe can be fully honored of God.

This cannot be done by negative separation. It cannot be done by criticizing the modernist; it cannot be done by finding fault with the Federal Council of Churches; it cannot be done by blaming the juvenile delinquency situation, it cannot be done by saying that our churches are shot through and through with the world, while we ourselves draw our skirts of self-righteousness about us and stand aside to watch the parade bound for Hell. It cannot be done, I repeat, by any sort of negative separation. Again I beseech you, do not go any further than my words lead you. I believe in separation. I do not believe a Christian ought to have a thing to do with the things of the world. I do not believe a Christian ought to smoke; for that matter, I do not believe anyone ought to smoke. I do not believe a Christian ought to engage in any questionable amusement. Oh! I am for separation! I believe a Christian ought to live victoriously over sin, daily, hourly. I believe a Christian belongs to God in the Lord Jesus Christ. I believe a Christian ought to exemplify God in the Lord Jesus Christ. I believe a Christian ought to exemplify to a lost world what it means to be indwelt by the Holy Spirit. However, this negative separation, commendable and commendatory as it is, is not, definitely not, fully and completely, in the mind of the Spirit, preaching the gospel of salvation. Negative separation that is not followed up by incessant hammering with the gospel, by im-

(Continued on Page 5)

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All Out for Jesus

(Continued from Page 4)

cessant slashing with the sword of the Spirit, will not win the lost to the Lord Jesus Christ.

I repeat, the old-time gospel of the saving power of the Lord Jesus Christ, preached in the old-time power of the Holy Spirit, easily, endlessly, will save the multitudinous hosts of the lost round about us. Nothing else can save them; nothing else has ever saved them; nothing else shall ever save them.

We are in perilous times. That is a platitude. Everyone knows it. We are surrounded by all sorts of pagan ideologies. Our philosophers, so-called, our psychologists, so-called, have gone into naturalism, into behaviourism, in humanism. False philosophies of every sort and description have grown up about us, choking out the truths of God's Word. Our schools major on them. They seem to think they can get along without God, without Christ, without the Bible, without old-time morality, without old-time Holy Ghost religion. There is the hard sod of secularism that has taken possession of the souls of multitudes of our church members, let alone of the great hosts of the unsaved. This world has gone mad after materialism. "Eat, drink and be merry, for tomorrow we die" seems to be the shibboleth, the slogan of the street.

What can the world do without Christ? We know that it is utterly lost, that all of its pomp and splendor is as ashes, as bitter wormwood, as gall, as smoke in the wind, as unstable as the waters of the tempest tossed, tumultuous seas. What can the world do without Christ? Christ is the greatest conviction. Christ is the greatest conversion. Christ is the answer.

We ourselves, have been guilty of mixed loyalties. We have gone to the world to borrow schemes and programs in order to promote the interests of the kingdom of God, in order to attract the crowds. We have insisted on taking part in the secular activities of a world at the expense of the incessant witness-bearing. We have shared left-overs with God. Our time has been taken up by even religious matters that have no definite, direct connection with the preaching of the gospel, with the winning of the lost. Whatever else we do in the activities of our Christian program, we must major on preaching Christ, we must major on evangelism, we must major on soul-winning. I believe with all my soul that our day and time is giving Christianity another chance to present Christ to an idolatrous world.

The Resolve

My last word to you in this opening hour of this great National Association of Evangelicals Convention is a plea. I come to you beseeching you to make a resolve. We must resolve, all of us, every one of us, each of us, as far as possible enlisting the churches and the people whom we represent, to engage in a single-hearted, single-minded, single-souled, undivided, whole-hearted, stupendous, massive, Christ-centered revival. I do not say this because the churches have made a mistake, or mistakes, in their activities. On the other hand, our churches are doing more and more effective work for the Lord Jesus Christ than any generation of churches since Pentecostal, apostolic days. I am not urging you to this resolve because it is an after-thought to meet an unforeseen emergency. The emergency today is the same as it always has been, a lost world, bound by Satan, on the road to Hell. No, it is because this plan is in the mind and word of God. I am not urging you to this resolve because of any inefficiency on the part of those who have been leading us up till now. On the other hand, I beseech you to follow the leadership of these mighty men of God who have given all and everything that they are and have in the most sacrificial way, in order to lead us on

and out and up to challenge the very gates of Hell.

The only thought in my mind is that I believe and feel, and so must you, that only a concerted effort will do the job. Think of what I am saying. We have had an example of it in the last war that should forever preclude any argument, any doubt, any question as to whether this is true or not. The Allies won the war, because they massed their troops and then hit the enemies with all the force and strength they possessed. Read again the preparation for the Normandy beachhead. Think of the millions of men, think of the billions of dollars, think of the awful, enormous amount of equipment that was prepared before that all-out attack was launched. When everything was ready, then with all the force and power behind this concerted effort, this titanic machine was thrown into the face of the enemy and beat him back.

Whenever concerted efforts have been made for the good of humanity and the glory of God, there has ever been granted achievement. Consider Moses in the time of the tabernacle: "And they all came with their gifts, from gold to goat's hair." Think of the time of Nehemiah and the rebuilding of the walls of Jerusalem, that we are using as our text: "So built we the wall because the people had a mind to work." The great, grand, concerted movement that began in the city of Jerusalem on the day of Pentecost and swept to the ends of the then known world is an incentive and an inspiration to us to engage in just such an effort.

The first essential of any worthy movement is worthy leadership. We have it. We have men in every denomination and persuasion, almost, who are filled with the divine Spirit of God. We have men right here in this auditorium who are God-intoxicated, possessed to the full, aye, to the over-flowing with a Pentecostal experience. But, more than that, much more than that, much, much more than that, we have the living word of our eternal God. We have the Man, even the man Christ Jesus. It is under His banner, under His aegis, under His oriflamme, that we are to go out into this attack.

There must be a program. There must be a unity of aim. Note you, I did not say union. I am against union; I am uncompromisingly against union. Union means compromise. Union means concession. Unity means compassion. Unity means communion. Unity means cooperation. Unity will result in conquest. There must be steadfastness of purpose. We must not be drawn to any side issue. We must dedicate ourselves to the high purpose of praying down, of preaching up a revival from Glory here upon this earth. There must be a willingness to serve anywhere, anytime, at any price, regardless of who may get the credit. The glory, the praise, the honor, is to go to the Lord Jesus Christ. We are to be servants of the Master, and servants of each other. We must remember the word of our Redeemer, "He that is greatest among you, let him be the servant of all."

There must be power. There is power. The Holy Spirit of the Great Commission is still ready to go with us to the end of the age, to the end of the world. He is still ready to possess our souls, to prosper our days and ways. We still have the gospel which is the power of God unto salvation to everyone that believeth. We still have the blazing heart of love and loyalty of millions in America and in the world, dedicated to the

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cause of Christ and to the souls of men.

You will stop me here. You will say, "I do not believe in this emotionalism." Oh, my friends! There was emotion in the life of the Lord Jesus Christ. Can you read the Sermon on the Mount without emotion? Can you read the appeals of the Son of God without your heart breaking, your soul being torn, your tears flowing fast and heavily? Can you see the Lord Jesus Christ stretching his hands out over the city of Jerusalem, weeping bitter tears over it as He prayed for its salvation? Paul believed in emotionalism. You remember his cry, "I have been with you... serving the Lord with many tears." Who are we to face a lost world dry-eyed when we have such examples of emotion? I tell you, my friends, the choicest preaching, without emotion, is in vain. I tell you, the most consistent witness-bearing without the driving urge of flaming emotion will be of no avail. If we cannot win the world to Christ by our preaching, by our witness-bearing, let us win the multitudes by our tears.

The Revival Plan

There is, last of all, the planning of this campaign. I do not know of any group of people under God's shining Heaven that can lead in this Crusade for Christ, in this all-out attack against sin and Satan, any better than you all can right here from this very spot, beginning this very hour. You are the choicest of the land. Your hearts are ablaze for Jesus. You are concerned for the souls of men. You believe in the varieties of the gospel. You would die before you would betray a jot or a tittle of the saving grace of God. This is our opportunity! This is our chance! God wills it. The Holy Spirit of God is calling us to this mighty crusade. Yes, by all means, keep up house-to-house visitation. By all means, keep up single church revivals. But Oh! I beseech you, by the mercies of God, by the needs of a lost world, by souls going down to Hell, by the challenging Christ of God, by the glory of the Redeemer, by the power of the Holy Spirit, by the briefness of the time, by the certainty of death, by the attacks of Satan, by the forces of evil, let's combine in one great, single-fronted, single-hearted, universal, evangelistic crusade, beginning

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right now, right here.

First of all, there must be getting ourselves right. That should be the first burden of every one of us. "To your knees, O Israel!" ought to be the cry of every preacher, of every Christ-loving, Christ-serving Christian. On our faces before God, with the tears of penitence and confession staining our faces, we must sob out our bitter regret, our bitter repentance, to the God of grace, pleading once again the cleansing blood of the Lord Jesus Christ.

We must ask God to fill our minds with the thoughts of the special needs of those outside and around us. We must ask God to show us again, anew and afresh, what it means for a soul to be eternally lost. We must look out upon these white, ripe harvest fields that are being reaped by Satan instead of by the Saviour. We must see these milling multitudes engrossed in the things of the world, the flesh, and the devil;

Unexpected sacrifices will be required of us as we seek enlargement of the kingdom. We shall have to dedicate personal preferences on the altar of sur-

(Continued on Page 6)

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Is Hell Eternal?

(Continued from Page 1)

many, many Scriptures make clear. How much more understanding you would have had if you had been willing to give a little quiet study to this matter to verify the truth! You would not then have perversely misquoted my booklet nor insisted on your own unscholarly position, that **sheol** means the grave, always means the grave, nothing but the grave, etc.

The simple truth is that the

word **sheol** is never used one single time about any particular grave or sepulcher in the Bible. Please read that again. The word **sheol** is never used a single time in the Bible about any particular grave or sepulcher. Many, many graves are mentioned in the Bible; for example, Rachel's grave in Genesis 35:20; the grave of Abner (II Sam. 3:32); the grave of Barzillai's father (II Sam. 19:37); the grave of Josiah (II Kings 22:20), etc. In all these cases and

many, many more, the Hebrew word **qeburah** or **qeburah** is used. In the New Testament, graves are many times mentioned, but the word **hades** which you say means the grave and is the exact equivalent of **sheol** in the Old Testament—**hades** is never used for any particular grave. In John 5:28 Jesus says that "all in the graves shall hear his voice," and the word is **mnemeion**. In John 11, verses 17, 31 and 38, and John 12:17 the grave of Lazarus is mentioned, and again it is not **hades**, which you say means the grave, but the Greek word **mnemeion**. The same Greek word is used in Matthew 27:52 and 53 when we are told that the graves were opened and many bodies came out of the graves after Christ's resurrection.

Let me say it again, in not a single case in the Bible does either **sheol** or **hades** refer to any particular grave. Now if you are an honest woman you will check up on that and ask God to forgive you for your proud and presumptuous spirit, reading foolish books by false cults instead of going to the Bible.

Again let me say what I said in my pamphlet on Hell; **hades** and **sheol** mean the unseen state, the place of the dead, the other world. Never in any but some figurative sense does the word **sheol** refer to the grave. It never refers to any literal grave anywhere. If the grave is used as a literary figure, referring to the unseen world, **sheol** could be used. But your statement, "plainly **hades** means the grave and nothing more," is unscholarly, untrue. I am sorry that I must repeat, those are the words of an ignoramus. You are not a student of the Greek and Hebrew and not even a careful student of the Bible or you would not say anything of the kind.

I write plainly because I would like very much to show you how foolish it is to be led astray by these false cults which go against the best Bible scholars and true orthodoxy of historic Christianity.

Now let me ask you a question or two. In Deuteronomy 32:22 God says, "For a fire is kindled in mine anger, and shall burn into the lowest hell . . ." I do not now call attention to the fire, but to God's anger. And this anger of God shall burn into the lowest Hell. Does that mean the grave? Whose grave does it mean? It does not name anybody in particular. "The lowest hell" here obviously does not mean anybody's grave. What good would a fire do in a grave? What good would God's anger do in a grave?

In Psalms 86:13 David said by divine inspiration, "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell." The word translated Hell is **sheol**. Here we learn that part of Hell is lower than the other part and that David's soul was delivered from the lowest Hell. Did he mean that some graves are deeper than others and that his soul would have been buried in a sepulcher deeper than others? That sounds rather silly, doesn't it? Obviously **sheol** means something more than a literal grave.

Second Samuel 22:6 and Psalm 18:5 clearly show that Hell is a place of sorrow for many. Are there sorrows for a decaying human body in the grave? Let me say it again so you will be sure to get it; not one single time is the word **sheol** used about any literal grave in the Bible. Repeatedly other specific words are used. Not one single time was **hades** used in the New Testament for any literal grave or sepulcher. Another word is always used.

You asked about fire in Hell. I suggest that you go back and read in my pamphlet on Hell and this time humble your heart and listen to what God says instead of the

writings of some cult. Read again Matthew 5:22, Matthew 10:28, Matthew 13:40-42, Matthew 13:49, 50, Matthew 23:33, Matthew 25:41, Matthew 25:46 and Mark 9:43-49. All these Scriptures I reproduced in my book on Hell. All of them speak of eternal torment, and most of them speak of fire. If Jesus said that Hell is a place of torment, then it is, whether He uses the word **hades** or **gehenna** in the original Greek manuscripts. I have no argument with you. If you do not like this idea, argue with Jesus Christ and the Bible. Nothing will show whether you are sincere any better than whether or not you are willing to take what Jesus Christ said.

You say that the account Jesus gave in Luke 16:19-31, of the rich man in Hell, is a parable. You admit that Jesus did not call it a parable but you say, "It has the marks of a parable." I deny that. You simply want it to be a parable, because you do not want to believe what Jesus said. It is not like any other parable in the Bible. "A certain beggar named Lazarus" is a definite name. Abraham, named in the parable, is a historical personage. Now look through all the gospels and you will find that not a single parable calls any person by name. The persons in the parables are intended to be types to represent any similar individuals. What was the name of the prodigal son? Of the father? Of his elder brother? What was the name of the sower who went forth to sow, that Jesus told about? What was the name of the householder that sowed good seed in his field, in the parable of the tares? And what is the name of the enemy that sowed the tares? What are the names of the reapers in the parable? Obviously the enemy represents the Devil, the good seed represent Christians, the bad seed, the tares, represent the children of the Evil One. The reapers represent the angels. None of them were given definite names. The parables do not contain the names of definite persons.

What was the name of the king who made a great supper for his son, whom Jesus told about in Matthew 22? Of what country was he king? What was the name of the servant he sent to invite people to the supper? It is obvious that no real earthly king is meant, but a symbolic person representing God the Father. There was not really any king's son like this; he was simply part of a parable to illustrate Jesus Christ. The servants were not historical personages but types of all soul winners who take the message of God to sinners. You see, it is a fundamental principle of the parables of Jesus that no names are given. Search through the New Testament and see for yourself. Then Jesus, in Luke 16:19-31, mentions Lazarus by name because he was a real person, not a fictitious character. And Abraham is certainly a historical character, yet he is named. But if Abraham was a real character and Lazarus was a real character, the rich man who died and went to Hell was a historical character also. That is a true story, not a parable, and it does not have the marks of a parable.

However, if the story of the rich man who died and went to Hell were a parable, it would still teach that there is a Hell of fire and eternal torment. Jesus never told even a parable that was not true to nature. Sowers do go forth and sow their fields. There are reapers. There is such a thing as tares, (darnel, cheat) which grows among wheat and looks like wheat. There are fathers who have two sons. In many, many cases

younger sons do rebel against their fathers and do go into a far country to waste their substance with riotous living. Famines do arise and sinful men do come to want. You see, every truth ever told by Jesus in a parable represents literal facts and events that occur many, many times. Beggars do die and rich men do die just as Jesus said Lazarus and the rich man both died. And if that story were a parable, which it is not, it would still prove that beggars who repent of their sins go to Heaven when they die and that other men, even though rich, if they do not repent, go to Hell when they die. Even if you called that story a parable, if you were honest in your intentions you would have to admit that it still would teach the same truth. The parables of Jesus teach the truth; they do not teach lies. Jesus would not say that there was a Hell of literal torment, even in a parable, if it were not true. Actually, He said the same thing in many other plain statements that you cannot deny, throughout the gospels.

If you do not believe there is a Hell such as Jesus described, then it is because you do not want to believe it.

Your arguments have been so often answered it seems unwise to spend more time on your letter. You evidently care more for the dictionary than the Word of God. Competent students, of course, know where you got these arguments of yours, and that leads me to say that you probably need also my pamphlet on **Sunday or Sabbath, Which Should Christians Observe?** since certain heresies go together and false cults who are wrong on eternal punishment usually pervert other Scriptures and take the Word of men instead of the Word of God.

In the Saviour's name, yours,
JRR/vw John R. Rice

(The booklet mentioned, **HELLS What the Bible Says About It!**, 40 pages, 6 chapters, is available for only 12c a copy during July. Regular price, 15c. So also **SUNDAY or SABBATH**. Order from **Sword of the Lord Publishers**, 214 West Wesley Street, Wheaton, Illinois, or from your book dealer. I suggest that you get a quantity for friends.)

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We have just gotten back from the wonderful Conference on Evangelism at Winona Lake, Indiana, and our hearts are full of the blessings we got there. One of the grandest things was to hear people tell us, in person, what a blessing THE SWORD OF THE LORD has been to them, or how one of the books has touched and changed their lives. Some stories we are passing on to you, hoping they will move you to act quickly and get some of these books for yourself, and to bless your friends and loved ones.

One young man attending the conference was greatly blessed by the messages, and asked Dr. Rice in a personal interview to pray with him about problems connected with his surrendering to preach. After a sweet time of fellowship in prayer, as they arose from their knees, the young man said, "Now I want to tell you something that will make you happy. I was saved through reading your book on PRAYER—Asking and Receiving."

The more we hear how other people are blessed through Sword of the Lord books, the more we wish you'd hurry up and get in your order in time to take advantage of the July Sale prices and get a lot of books for a little money!

We have had a wonderful response from ministers, missionaries, Christians who were helped and inspired and taught by the book on PRAYER, but how much more joyous the news of a soul saved through it! If you haven't read this book, if you haven't given it to your minister, to your friends, now is the time to get a number of copies while you can get them at 20% off, or 1/5 off the regular price. That means if you buy five books at the sale price of \$1.60 (instead of the regular price of \$2.00) you are getting the fifth book free. Five books for the price of four is a bargain a penny-wise person just can't afford to pass up!

"I Want Three More Copies to Lend."

Another of our books on sale is The Coming Kingdom of Christ, regularly \$1.25, only \$1.00 on sale. This is a book on prophecy that has been praised and recommended by the leading prophetic teachers of our day. Col. F. J. Miles called it "The greatest collation of Scriptures on its theme since John Wilkinson issued 'Israel My Glory' over half a century ago."

One of our friends recently wrote, "Your book, The Coming Kingdom of Christ, is so good I would like three more copies to lend around. My thought of the future has been wonderfully changed and I am so glad . . . Please send three copies." If this is one of those books you've always intended to get and haven't, then don't put it off any longer. Remember, one more week and it will be too late forever for you to get in on this sale!

"Since She Read the Book She Doesn't Look Like the Same Person!"

Almost every week we have letters from people in sorrow comforted by the book, "Bible Facts About Heaven," and usually there is word of someone who has trusted Christ through reading it. A woman in Michigan recently wrote, "I gave one of your books on Bible Facts About Heaven to a woman and she was overjoyed to receive it. Since she read the book she doesn't look like the same person." We know many who have found such comfort in sorrow from the book, such a drawing closer to the Lord, that they do not feel like the same person, either.

Just recently a man and his wife attended the revival services when Dr. Rice was in San Pedro, California. Because they came on "Family Night," as a complete family, Dr. Rice gave them a free copy of this booklet on Heaven.

For weeks the man had no time or inclination to read the book; then, one day out at sea, he began reading it to pass the time away—and was joyously saved! From his ship there in the South Pacific he wrote to let us know what a good investment we made in giving that book.

This is a booklet you can give out by the dozens. It has 64 large pages, a lovely illustrated cover and presentation page make it a pleasing gift. For this sale only, we make a special price of \$3.00 a dozen. But you have only one week to get your order in! Think over those who would be blessed by it, and order a dozen or two for your friends and associates.

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A woman from Michigan writes, "I sent and got your book, Bobbed Hair, Bossy Wives and Women Preachers. It is a great book, and I have given it to others to read. It is worth the price of the book to look at the picture of your family with long hair. They are beautiful. Will be praying for you and your paper."

This book sells for only \$1.00 ordinarily. During the July sale (only a few days left!) you can have it for 80¢! There are 91 pages of Bible teaching, in a beautiful gold-stamped, clothbound volume. This is a book to interest you from the first page to the last!

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A Massachusetts reader wrote recently,

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If possible, it would be a good thing for you to do likewise. But at least, if you have not read the book, you should get one copy for yourself! Over 350 pages, beautiful cloth binding and illustrated jacket, and only \$2.00 during July!

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And a preacher reports, "It is a splendid book, and has helped me tremendously in getting closer to God and realizing more the grave responsibility of witnessing for our Lord! May God use it greatly in awakening others as it has me."

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That is what we find in letter after letter, when people write about the book, THE HOME: Courtship, Marriage and Children. One young sailor wrote, "It would have saved me so much heartache if I had known the things in this book sooner." A mother wrote, "How much help it would have given us in raising our boy, if we had had this book!" It is no wonder, then, that many pastors are deciding, as this New York minister writes, "I have decided to make it a practice to give a copy of THE HOME to every couple that is joined in marriage by me. Would you tell Dr. Rice for me that he has done a fine work in writing such a book, and I thank God that he had the courage to do it. There was certainly a great need for such a plain book written with the Bible as its authority."

And a pastor's wife writes, "It is evident why Dr. Rice was surely God's choice to write such a book, for he shows such deep understanding of people. May God bless it to the improvement of each home that seeks the help to be obtained in it." In July only this book is reduced from \$2.50 to only \$2.00.

"And God Remembered . . ."

Dr. Rice says of this book, "Each message brings to mind some great crisis or time of spiritual enrichment," and this warmth of personal feeling makes each one of the six devotional messages one that will stir and warm your own heart, and enrich your spiritual experience. The Sunday School Times says, "How any Christian can read this message and not be stirred to more faithful witnessing it is hard to see."

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Hadn't you better get your order off today for these books? Our address is:

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Winston - Salem Revival Campaign Begins Carolinas Crusade

(Continued from Page 3)

campaigns, will come, to feel the impact of the Winston-Salem campaign, and estimate its effectiveness, before making their own plans. Oh, may the breath of God on all of us in this first big campaign be but a foretaste of the flood tide of blessing in which thousands of souls will be saved in the Carolinas this summer and fall.

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The "Sermon From a Catholic Bible" was delivered in the Chicago Arena, before thousands, in a union campaign sponsored by some two hundred Chicago churches. God has blessed the message to many hearts and many souls have been saved through this sermon. It is so kindly, so Scriptural, so reasonable, so Spirit-filled, that it will result in far better understanding between Protestants and Catholics, and will result in the conversion of both Catholics and Protestants, if it can be widely spread. We want you to have several copies, and will send one free each yearly subscription sent in by the end of the campaign.

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We have just returned from the SWORD OF THE LORD Conference on Evangelism at Winona Lake. You should hear what some of the best preachers in America had to say about this paper, "America's Foremost Evangelistic Weekly," and as Dr. Harry Vom Bruch, noted evangelist, said in the last service of the conference, "THE SWORD OF THE LORD is getting 'gooder and gooder.'" The very best of the messages at the conference, by Dr. Bob Jones, Dr. John MacArthur, Dr. Oswald J. Smith, Dr. Robert J. Wells, Dr. Monroe Parker, and Editor John R. Rice, will be published in these pages. They were taken down word-for-word on the recording machines and will be prepared for publication. You will be doing a great thing for evangelism, for revival, if you will help spread these messages by giving subscriptions to THE SWORD OF THE LORD.

Next Sunday, July 20, Dr. Harry Clarke and Editor John R. Rice begin a union campaign with thirty-five cooperating churches in a tobacco warehouse in Winston-Salem, North Carolina. From that on we should be having heart-warming reports of revivals in the Carolinas. Many thousands are being won to Christ in revival campaigns in America every month, in campaigns conducted by evangelists who cooperate with THE SWORD OF THE LORD. Many of these campaigns will be reported.

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The Necessity for the New Birth

(Continued from Page 3)

says, "we are his workmanship, created in Christ Jesus unto good works." So few, so very, very few work for the blessed Lord after making a public profession. The outstanding reason for their inability to work the works of Him that sent, for their refusal to work His work, is that they have never been created in Christ Jesus unto good works. Men need not force the fruit of good works if they are saved; they need but follow the good works unto which they have been created. The command, the charge, the challenge and the commission of Jesus regarding our works is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

We are "created in Christ." The

outward change of the conversation, mannerisms and conduct, is witnessed because of the inward change by creation. Try as sincerely and honestly as you will, you will never prepare or equip yourself for the kingdom of God by cleaning the outside of the platter and leaving the inside dirty. Jesus rebuked the Pharisees for such a ritualistic routine and religious reformation which lacked regeneration. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11). "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 17:19).

The new birth creates a sinless being within a man, making man a dual nature: earthly (sinful) and spiritual (sinless). The earthly part of man is mortal but the heavenly part or nature is spiritual and eternal. It is no marvel, then,

that Paul spoke, as he realized the depth, the supernaturalness of the new birth, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). No wonder the Spirit led him to write, "Know ye not that the unrighteousness shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Cor. 6:9-10).

How shall we ever enter the kingdom of God? How shall we qualify to enter the portals of Heaven? How shall we ever stand accepted before God in a position of safety, having escaped the "wrath of God"? Only as we are born again, only as we are "created in Christ unto good works," as we repent of our sins and by faith receive Jesus Christ as our personal Saviour; yes, we shall be saved only as we are washed and cleansed "by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). When we are born again, cleansed, accepted in the beloved, it is true of us as it was true of many at Corinth, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11).

Since we have "escaped the corruption that is in the world through lust," ought we again become entangled therein? God help us if we do! The second state, in that case, is worse than the first. Peter tells us, "For if after they have escaped the pollutions of the world through the knowl-

edge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II Pet. 2:20-21). Let us remember, "God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7). Let us therefore "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). God hath created us in Christ that we might "walk in the Spirit," "walk worthy of the vocation wherewith ye are called," "walk worthy of the Lord unto all pleasing," yes, that we might be holy even as our Father in Heaven is holy. We must be born again, to become righteous and holy through Christ "unto good works, which God hath before ordained that we should walk in them." Anything apart from holiness will be displeasing to God. "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:1-5). If you are born again, "be ye therefore a follower of God." He

is holy and perfect. "Be ye holy." "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

There is no excuse for people living ungodly lives, when they have been "created in Christ unto good works which God before ordained that we should walk in them." Man may excuse you and alibi for you, but God does not, and don't forget it. God forgives, to be sure, but remember that it takes the blood of Christ applied each time you and I falter, fail and fall. Let us walk in the Spirit and not fulfill the lust of the flesh.

4. The New Birth Makes Us Complete in Him

The new birth is a necessity that we may be found complete in Him.

We could never know peace with God apart from the divine nature imparted to us by the miraculous, matchless, marvellous work of God through Christ which becomes ours when we are born of the Spirit.

As new-born babes, we have peace with God through our Lord Jesus Christ. "In Christ Jesus ye [we] who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father" (Eph. 2:13-18).

Thanks be to God for His unspeakable gift, Jesus, the firstborn among many brethren, the first begotten of the Father, the firstfruits from the dead, the Head of the body, the church, the beginning of the new creation of which all born-again creatures are a part. By being a part of the new creation in Christ we are "accepted in the beloved" (Eph. 1:6), accepted in God's presence, into the holy of holies (Heb. 4:16), accounted worthy of the kingdom of God (II Thess. 1:5), approved for all spiritual blessings in Christ (Eph. 1:3). What a privilege to be born again! What a privilege to "sit together in heavenly places in Christ Jesus"! What a provision for us in Christ to enter the presence of God whenever and wherever we want, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

May the blessed Lord help us as born-again creatures to follow his steps, "unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:10-12).

May God grant this day to you who have never been born again the experience of grace, that you may be found ready and fit for the kingdom of God, that you may be formed in Christ, that you may follow good works, and that you may be found complete in Him forever and ever.

Seek Him now as your Saviour and be saved. You may be born again by repenting of your sins and receiving Christ as your Saviour. Isaiah speaks repentance in the words, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

If you are ready to turn from sin, turn to the Lord, receiving Jesus Christ as your personal Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). God grant your salvation, if you are not saved.

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